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and many-sided, for only an epitome of the whole would be adequate. The author's general conclusion may, however, be summarized. Man does not live by consciousness alone, for older and deeper than it are the dispositions which make the basis upon which it has been developed, meet some needs not adequately provided for by inherited endowment. Its supreme function is the integration of experience. Although liable to disintegration it is essentially a unifying function. The author sees the intimate relation of subconscious activity to mental evolution which is its only key. He recognizes that while the lines of tendency converge toward one normal product the paths of dissolution are puzzlingly divergent. Thus he does not accept as fundamental any scheme of conflicting personalities. He believes that the soul is full of short-circuit processes, so that experience is a mixture of long- and shorthand characters that are not stenographic records of experience at all, but are an independent alphabet. On this view, hypnosis shows a power of knowledge revealed below the threshold that has no origin in the experience of the individual. The theory of a subliminal self, however, is not entirely satisfactory. It could hardly be explained as atavistic because this means survival from below and not culling from above. The practical point of it all is that consciousness and endeavor should occasionally be allowed to lapse and we should allow "the surgings from below to assert their influence," or we should cease to strive and fall back upon the corrective support of the unconscious. "The knowledge that is conscious goes and the wisdom lingers in the subconscious traits of character."

The Problem of Psychiatry in the Functional Psychoses, by EDWARD COWLES. American Journal of Insanity, Vol. LXII, No. 2, October, 1905, pp. 189-237.

Dr. Edward Cowles occupies a unique position to-day in American psychiatry. The founder of the first school for nurses for the hospitals for the insane, the pioneer in this country in introducing experimental methods into the hospital itself, a tried administrator for many years of perhaps the richest and the most elegant hospital in the world and an original contributor to his department, he occupies to-day an eminent and enviable rank, and it is to be greatly hoped that he will bring to maturity and to systematic presentation his own manifold studies. By a singular irony of fate, the very man who was the first in this country to see the importance of establishing clinical and scientific laboratories where chemical, neurological and even psychophysical tests and experiments could be made, and who led this movement, was, at one time, a little in danger of being regarded by a few of the younger men, some of whom had been brought up under him, as critical of their own extreme structural methods of interpretation. A wave of very injudicious economy in the board he had so long served prompted him, at about the same time, to withdraw from it. If he had yielded at this rather discouraging point, it might almost have been said of him as of Jubal, who first taught his people music and was later rejected from a great concert, so that forgotten he lay down to die, while his great art and even his name filled the sky. But this is not what happened, for Dr. Cowles has with great discretion and courage kept on writing and growing. His view as defined in the above article seems to us to represent about the sanest view to be found in the whole field and the view that is to prevail. More than this, psychiatry is now taking a rather sharp and sudden trend, so that whereas structure has led and been dominant, now function is coming to the fore. The old dogma that no psychic disease was known or even established unless the post mortem findings showed

some lesion is everywhere giving way to a broader and more psychological view. Joinet's visit to this country was most opportune in this respect and there is a prospect that morphology and the study of brain lesions will be relegated to their true and just position. This is precisely what Dr. Cowles has stood for, as all those who have known his career for many years will testify, and psychologists as well as the most progressive psychiatrists now acknowledge the eminent value of his services. This paper, which it is hoped is only the first of a series setting forth in greater fullness his views, discusses precisely these issues, between those who study insanity chiefly from the cerebral side and those who approach it chiefly from the functional side.

The Evolution of Knowledge. A review of Philosophy. By RAYMOND ST. JAMES PERRIN. The Baker & Taylor Co., New York, 1905. pp. 308.

This book originated in a student production in 1881 in which the author aimed to show that space, time, matter and force can be resolved into motion. Since then several other works have elaborated this thesis and here we find motion to be the ultimate reality. In the first part of the present book, he traces this idea from Thales down to Cousin, Comte, Reade and Hamilton and in the second part he describes the evolutionary philosophy of Herbert Spencer and George Henry Lewes. The author is a vigorous believer in religion, regrets that specialization has separated the forces of instinct and reason, but believes they are destined to reunite in the evolution of knowledge. Old creeds fail to inspire us because they have ceased to represent nature. The chief enemies of the church are zealots. The central problem of education is the proper use of fiction. Yet the imagination should not be stimulated at the expense of the truth.

Christianity and Sex Problems, by HUGH NORTHCOTE. F. A. Davis Co., Philadelphia, 1906. pp. 257.

This is a truly remarkable work. It treats sexuality in childhood, the mixing of the sexes in schools and elsewhere, the battle of chastity in the adult, neo-Malthusianism, fornication, venereal diseases in legislation, marriage, modesty, divorce, the sexual in art, sex perversion, impure language, the gospel and sex relations, etc. These titles, however, give little idea of the contents of the book. The author wishes to see a new ethics of the sexes developed and thinks it is being slowly evolved. It is a hard study, implying knowledge of anthropology, biology, medicine, law, theology, psychology, etc. The student must go through many pages so vile as to try his nerves, and needs to be highly endowed with the moral qualities of tact and caution for the subject is a dangerous one. The sexual evil of our day is painted by Northcote in very lurid colors, but our author's treatment of the whole subject throughout is permeated with a religious sentiment. He believes that it is one, if not the chief, function of religion to keep this passion pure and exalted and hold it true to its purpose. While he has himself evidently gone through the most repulsive chapters, this study has not contributed in the least to diminish his reverence—nay, almost worship—for the subject. He sees educational possibilities here higher perhaps than any one else has yet detected, and holds that religion and sexual life must go together, that they rise and fall with each other, and either can be kept pure only by the other. There is much plain language in this book, but, on the whole, none of the plain books on this subject are perhaps better suited to the needs of, let us say, thoughtful men of collegiate grades.